1: Parsons E-5 (1923-1927) 1929
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all the *patowa*, so the other pueblos can see from Oke how they themselves should be. When anybody is sick, they have their *patowa* there—*payoke*, *oyike*, *pufona*, *hosso*. The *pufona* are sent out to clean for the pueblo. After them the *hosso* are sent out with their medicine water to sprinkle in the directions so the pueblo will grow, and there will be lots of children (lots of people there now) and to ask (pray to) *opaochuse*, world green man.] . . . . The others said, "Now we must go on." When they stood at *busow'epokwinge*,[809] and saw the place, they said it would be *kapokyochuie* (Santa Clara). They stayed there, they made *pufona* there, and Summer Man and Winter Man and *hosso*. They had so much *pinan*, houses were made ready for them.[809] If they wanted their Cloud men to come, they were to choose a place outside for them—*ku'puyubu*[810] (stone, ?noise of stones)—for them to come to, and to place their *towae* on the tops of the hills to watch. Then the others kept on moving. They went on top of *tuyo*.[811] From there they said, "That is the place we are to go to"—*pow'ore*, water, gap in ditch[812]—*pow'oge*.[813] (San Ildefonso) They moved on to *wengwiire* (pine come there) and looked and said, "That is the place we are to be *tets'uge owinge* (building high)[814]" (Tesuque). They stopped there with all their *patowa*. They asked the *pufona* to clean the place, the *hosso* to bless it with their *pinan*, they built their houses. They raised all kinds of crops. A few of them started on. They said, "There are only a few of us, we must divide into two. We have still to make two pueblos." They stood on a little hill, *tekhe'* (cottonwood tree, bud). "This is going to be *te'he'owinge*."[815] Half lived there and half moved on. At *te'he'owinge* (*pow'aki*) they had all kinds of *patowa*. They asked for rain and all kinds of crops. But this pueblo did not ask for the people to increase. That is why this pueblo came to an end. The others started to the east and went on top of a hill, *yohekewa* (yucca, ?, top),[816] and saw the place where Nambé is now. But they did not like it and went to *nambekyochule'owinge* north-

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[809] See Harrington, *2*, 251. *Busogepokwi*, big corner lake; the lake used by the *hosso* of Santa Clara and San Ildefonso for body pigment, etc.

[810] I.e., appeared, without being built. Compare the general Pueblo tradition that after the Emergence people did not have to work for their living—a reminiscence, I surmise, of the Garden of Eden story.

[811] Below the mesa, half a mile from the pueblo, is the place where the *oxuwah* dance.

[812] "Black Mesa." Harrington, *2*, 293.

[813] See Harrington, *2*, 304.

[814] *Po'we'ge* as given by a Santa Clara man. Other pueblo names given by him were Temagi (Cochiti), Tehwige (San Domingo), Nąkwą'rige (San Felipe), Okuwasé (Sia), Sharegé (Santa Ana), Wąnge (Jemez), Kossé (Hopi).

[815] An mistaken etymology, see Harrington, *2*, 387.

[816] See Harrington, *2*, 336; Parsons, *4*, 15 n. 7.

[817] Cf. Harrington, *2*, 344.

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The section on place-names is the most complete portion of the paper. Interesting studies could be made concerning them. The large proportion of etymologically obscure place-names leads to the important conclusion that the Tewa have inhabited for a long time the region at present occupied by them. Again, the presence in various Tanoan languages of phonetically differentiated cognate forms of Tewa place-names indicates that certain names of places must already have been used by the Tewa at a remote time in the past, when the divergence of the Tanoan languages was still null or slight. Folk-etymologies and forms assumed by Tewa names borrowed by Spanish are curious. The abundance and the preciseness of description of the geographical terms are also worthy of special mention. In an arid and little settled region there is perhaps more need of the richness and preciseness of these terms than elsewhere, since accurate descriptions of places seldom visited are necessary in order to identify them.

That a remarkably large number of tribes and minerals are known by name to the Tewa should also be noted.

The writer wishes to take this opportunity of acknowledging his deep indebtedness to Dr. E. L. Hewett, director of the School of American Archaeology, who suggested that the work be undertaken, made it possible, and has given information and advice on many points connected with it. Thanks are also due to Mr. F. W. Hodge, ethnologist-in-charge of the Bureau of American Ethnology, who has aided in many ways; Mr. K. M. Chapman, Mr. N. C. Nelson, and Mr. Owen Wood, who assisted in the preparation of the maps; Miss Barbara Freire-Marreco, Dr. H. J. Spinden, Mr. T. S. Dozier, Mr. K. A. Fleischer, Mrs. M. C. Stevenson, Mr. J. A. Jeancon, Mr. J. L. Nusbaum, Mr. O. Goetz, Mr. C. L. Linney, and several other persons, including the Indian informants.

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V. PLACE-NAMES

Introduction

823
● 103 [521] The Tewa have a marked fondness for geographical conversation, and the number of place-names known to each individual is very large. Many a Tewa is acquainted with all or nearly all the place-names in localities in which he has lived or worked. A Tewa is almost certain to know most of the names of places about his village current in the dialect of the village. He is especially familiar with names of places near his field or fields. Of places situated about other Tewa villages he usually knows but few names. Shepherds and hunters are best informed about places lying in the hills or mountains remote from the [484] villages. The Tewa do not travel much outside their own country. [648] A few occasionally attend festivals at Taos, Picuris, Cochiti, or Santo [439] Domingo. They frequently go shopping to Española or to Santa Fe. Hardly any of the places with Tewa names lying outside the Tewa country are ever visited or seen by the persons who use the names in daily speech. No one Tewa knows more than a fraction of the total number of place-names presented in this paper. The number of place-names known to an individual depends on environment, interest, and memory.

[174] The use of place-names by the Tewa before the introduction of European culture was doubtless very much the same as it is to-day. As many places outside the Tewa country were known to the Tewa, and as few visited, as at present.

Each Tewa pueblo has about it an area thickly strewn with place-names well known to its inhabitants and in their peculiar dialect. It is probable that these areas correspond closely with those formerly occupied by the settlements of the clans which have united to form the present villages. The Tewa's knowledge of geographical details fades rapidly when one passes beyond the sphere of place-names of his village.

103 The majority of the names are descriptive terms denoting land configuration. Elements denoting animal or vegetal life or things or events at the place are frequently propounded. It requires but little use to make a descriptive name a fixed, definite label. It is said that no more flaking-stone is found at Flaking-stone Mountain than at other mountains of the western range, and yet the label is Flaking-stone Mountain [2:9]. The Chama is a large river as well as the

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Rio Grande, and yet the name *Posoge* 'big river' [Large Features:3] is applied to the latter only. Most of these names are made up of nouns or of nouns and adjectives. A number contain verbs, as for example: *Ẍuɣuɾuʃiɣɾ* 'where the stones slide down' [2:15]. The bahuvrihi type is rare; example: *K'aqᵊɣɾ'ɑɣwi* 'big-legging place' pueblo of the people who have the big leggings' [Unmapped]. 103

Names of obscure etymology, concerning the origin of which the people remember nothing, and which are nevertheless clearly of Tewa origin, form quite a numerous class. A newly settled country has its Saint Botolph's Towns, a country in which a language has long held sway, its Bostons. The occurrence of a considerable sprinkling of obscure names argues for the long habitation of the country by Tewa-speaking Indians; names of this class are especially noted in the treatment below.

The translation into Tewa of foreign place-names is very rare. Aside from a number of problematical cases in which a Tewa name may be the translation of a Spanish place-name, or vice versa, and names like Taos Mountains, which would naturally be the same in all languages, there is known to the writer only one translated foreign name, that is, *Ẍepiɣɾ* 'Eagle Mountain' [29:93], a peak south of Jemez Pueblo, which is clearly a translation of the current Jemez name. 103 192

Quite a number of foreign names have, however, been borrowed by the Tewa; thus *Suɲɾi* 'Zuñi,' probably borrowed from the Keresan.

Folk etymology has distorted some of these foreign loan-names. Keresan (Cochiti dialect) *Kiłɾɛtɛ*, a word of obscure etymology even in Keresan and which means nothing to the Tewa ear, has been taken into Tewa and changed to *Kute'e* 'Stone Estufa'; see [28:77].

Some names of villages, mountains, rivers, etc., appear in various Tanoan languages in cognate forms. These place-names were evidently already in use at some remote time in the past when the Tanoan languages were not so diversified as they are at present. Such names are discussed in the detailed treatment below. [197] [174]

When a pueblo was shifted from one place to another, the old name was regularly retained. There have been, for instance, three successive pueblos of the San Juan Indians called by the same name, *'Oke*, each occupying a different site. Compare the English place-names transferred to places in America by the English colonists. 103 [166]

Some much-used names are abbreviations; thus *Poge* 'Santa Fe' for *'Ogapoge* or *Kwe'apoge* [29:5]; *Bu'u* 'Española' for *Bu'utsɨmbi'ᵊ* [14:16].

The practice of distinguishing villages or mesas by numbering them 'first', 'second', 'third', etc., seems to be peculiar to the Hopi. The Hopi distinguish the Tewa village of San Ildefonso as the 'first', Santa Clara as the 'second', San Juan as the 'third', Tewa village. See under the treatment of these village names.

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● 103 Sometimes we find two names for one place current in a single dialect. Thus the Rito de los Frijoles [28:6] is in Tewa *Puqwige*, alias *Tunabahuge*. Again, two or more places have precisely the same name. Almost every Tewa village has its *'okutyuwajo* 'high hill', a [778] certain high hill near the village on which a shrine is situated being called thus, although there may be higher hills in the neighborhood. See [12:27], [19:27], [26:14]. There are several arroyos in the Tewa country known as *Hulahu'u* 'dry arroyo'; see [1:31], [15:26]. There is one *P'efu'u* [3:36] in the Chama Valley, another [20: unlocated] south of Buckman. Many streams are called by different names in different parts of their courses, as the Chama River [Large Features: 2], Pojoaque Creek [19:3], etc. On the other hand, several arroyos may have the same name if they come from the same watershed, as [10:13]. Two streams starting from a pass, gap, or mountain in opposite directions sometimes bear the same name, as [13:19] and [13:26]; [20:9] and [20:10], etc.

Place-names overlap as much as among us. One place-name may cover an area part of which is covered by one or more others. Such an inclusive name as *funafuyge* 'the region about Buckman, south of [20:5]' covers many other more limited named localities. Names of small but important localities may be extended to cover the region of which the locality forms part. Thus *P'efupije* 'toward Abiquiu [3:36]' is used with the meaning 'up the Chama Valley', since Abiquiu is to the Tewa the most important place in the valley.

Numerous instances will be noticed of a stream being called from a height, or vice versa.

103 176 The process of applying a name to a place not previously named, or giving a new name to a place, could not be directly studied. It occurs very rarely. It appears that a place-name is usually first applied by a single individual. It may or may not be adopted by a smaller or larger group of other individuals. Many, perhaps the majority of place-names, exist for a shorter or longer time in the mind of one or a few individuals only and are then forgotten, never becoming generally known to the community. The process can not be called an unconscious one.

103 192 How ancient or recent a place-name is can not in most instances be determined. The vocabulary sometimes enables us to distinguish post-Spanish names. *Tek'abekwaje* 'break-wagon height' [2:40] and *Kabaju'e'iyshu'u* 'colt arroyo' [17:42] are clearly given by a people familiar with wagons and colts.

Many Tewa place-names have Spanish counterparts of the same meaning. In such instances the Tewa may be the translation of the Spanish name, the Spanish may be a translation of the Tewa name, both may be translations of a name in some other language, or both may be descriptive and of the same or independent origin. It is im-

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possible to determine satisfactorily the origin of many of these names. Tewa feeling or tradition is the safest guide. Where Tewa idiom is violated, as in Tewa *'Akɔnmutɛ* [13:46] for Spanish Loma Tendida (which is poor Tewa but good Spanish), the Tewa is clearly the translation. The Mexicans translated a number of Tewa place-names, and took not a few of the Tewa words directly into their language, very carelessly modifying their pronunciation. It is a custom of the Mexicans to call a place after the surname of a long-resident, important, or numerous family, or the sole family inhabiting it. These names are sometimes singular, sometimes plural; as, Velarde [9:6], Los Luceros [9:35]. The Tewa, not well understanding this custom, attempt sometimes to translate Spanish names of this origin into their language, rendering Los Luceros, for example, by *'Agɔjɔmɔ'jo'ige* 'place of the morning star' (translating Span. lucero 'morning star').

There is and always has been considerable dislike for the Mexicans on the part of the Tewa, and this feeling is responsible for the purist tendencies of many Tewa speakers. The Tewa are apt to avoid the use of Spanish place-names when speaking Tewa, either translating them or using the old Tewa equivalents. When talking Tewa in the presence of Mexicans they are especially careful not to use any Spanish words, lest they be understood and the secret subject of the conversation be betrayed. Dislike for the Mexicans has tended to keep the old Tewa place-names in use, and, in general, to preserve the language.

The area covered by the maps[1] is that in which Tewa place-names are common. Twenty-nine regional maps (the key to which is provided in map 30) are here presented, of varying scale according to the number of the place-names; these follow the Indian political divisions more or less faithfully. Each map is designated by a number in boldfaced type inclosed in brackets, and also by a name representing some prominent feature. For several reasons the place-names are not given on the maps: The Indian names are too long; frequently they have several variant forms in a single dialect; many are found in several dialects or languages; there are often two or more names for one place. The places are indicated by numbers. The text treatment of the names follows their placement on the maps. The number in boldfaced type in brackets indicates the map on which the place occurs; the light-faced number refers to the place of corresponding number on the map. Thus [23:3] refers to sheet [23], or Santa Fe Mountain sheet, and to the place on the sheet numbered 3. Explanatory information inserted by the author in quotations is placed in brackets.

Conversation with Mr. Francis La Flesche, student of the Omaha and other Siouan tribes, suggests interesting comparisons between the place-names of a sedentary Pueblo tribe, as the Tewa, and those

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[1] [The maps have not been processed for the files.—Analyst]

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103 171 of a typical Plains tribe, as the Omaha. It appears that the Omaha have fewer place-names than the Tewa, but more widely scattered and more lucidly descriptive. A detailed study should be made of the place-naming customs of two such diverse tribes.

LARGE FEATURES

103 133 [Large Features: 1]. (1) *P'impɐ'ygo*, *Tɐ'impije'i'' p'impɐ'ygo* 'beyond the mountains' 'beyond the western mountains' (*p'iy'* 'mountain'; *Tɐ'impije'i'' p'iy'* 'the Jemez Mountains' [Large Features: 8]; *pɐ'ygo* 'beyond'). This name is applied to the region of the "Valles" [16:44], [16:45], [16:131], and [27:6], q. v.

(2) Eng. The Valles (<Span. (3)), "the Valles".[1]

(3) Span. Los Valles 'the valleys'. = Eng. (2). "Los Valles".[2]

These are high, grass-grown meadow-valleys west of the crest of the Jemez Range (*Tɐ'impije'i'' p'iy'* [Large Features: 8]). Such valleys are found also in the Peruvian Andes, where they are called by the German-speaking inhabitants Wiesentäler. There are four of the Valles with distinct Spanish names: Valle de Santa Rosa [16:45], Valle de los Posos [16:44], Valle Grande [16:131], and Valle de San Antonio [27:6]. See also [2:11] and [361] Valle de Toledo [27:unlocated]. The Valles are at present uninhabited and no ruins of former Indian settlement have been discovered in them. This lack of inhabitants was perhaps due to altitude, cold climate, and unsuitability for Indian agriculture.

133 "Altitude may have been the main obstacle to settlement in some cases, for the beautiful grassy basins, with abundant water and fair quality of soil, that extend west of Santa Fé [29:5] between the ranges of Abiquiu, Pelado, and Sierra de Toledo on the east, and the Sierra de la Jara and the mountains of Jemez on the west [for these names see under *Tɐ'impije'i'' p'iy'* [Large Features: 8]], under the name of 'Las Valles', are destitute of ruins. There it is the long winter, perhaps also the constant hostility of roaming tribes contending for a region so abundant in game, that have kept the village Indian out."[3] "Twenty-five miles separate the outlet of the gorge [14:24] at Santa Clara [14:71] from the crest of the Valles Mountains [*Tɐ'impije'i'' p'iy'*].[4] The Valles proper are as destitute of ruins as the heart of the eastern mountain chain [*Tɐ'impije'i'' p'iy'*]; beyond them begin the numerous ancient pueblos of the Jemez tribe".[5] "Against the chain of gently sloping summits which forms the main range [172]

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[1] Bandelier, Final Report, pt. II, p. 201, 1892.

[2] Ibid., pp. 12, 200.

[3] Ibid., pp. 11-12.

[4] "The distances are not absolutely accurate, but according to the statements made to me, the only means of checking them being my own experience on foot. The view from the crest, where the Pelado [3:13] looms up on one side and the Toledo range [27:unlocated] on the other, is really striking. The sight of grassy levels glistening with constantly dripping moisture is something rare in the Southwest. To heighten the effect, groves of 'Pino Real' and mountain aspen rise everywhere. The soil is very fertile, and there is abundant water, and yet no trace of ancient abodes has been found. The winters are long in the Valles, and there is too much game not to attract the cupidity of a powerful tribe like the Navajos [Navaho]. . . . I suppose that no ruin on the flanks of the chain, both east and west, is to be found at an altitude exceeding 7,500 feet."

[5] Bandelier, op. cit., pp. 65-66, and note.

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from the peak of Abiquiu [9:107] to the Sierra de la Pallada [27:unlocated] in the south abuts in the west an elevated plateau, containing a series of grassy basins to which the name of 'Los Valles' (the valleys) has been applied. Permanent streams water it, and contribute to make an excellent grazing region of this plateau. But the seasons are short, for snow fills the passes sometimes till June, and may be expected again as early as September. During the three months of summer that the Valles enjoy, however, their appearance is very lovely. . . . The high summits are seldom completely shrouded for more than a few hours at a time, and as soon as the sun breaks through the mist, the grassy basins shine like sheets of malachite. Flocks of sheep dot their surface, and on the heights around the deep blue tops of the regal pines mingle with the white trunks and light verdure of the tall mountain aspens. It is also the country of the bear and the panther, and the brooks teem with mountain trout.

But for agriculture the Valles offer little inducement; for although the soil is fertile, ingress and egress are so difficult that even potatoes, which grow there with remarkable facility, can not be cultivated profitably. The descent to the east toward Santa Clara [14:71] is through a long and rugged gorge [14:24], over a trail which beasts of burden must tread with caution, while toward Cochiti [26:77] the paths are still more difficult. On the west a huge mountain mass, the Sierra de la Jara [27:10], interposes itself between the principal valley, that of Toledo [Valle de Toledo [27:unlocated]], and the Jemez country. Both north and south of this mountain the heights are much less considerable; still, the clefts by which they are traversed are none the less narrow, and the traveller is compelled to make long detours in order to reach the Jemez River [27:34]."[1] "The Valles constitute a water supply for the Jemez country. Two streams rise in it, the San Antonio [27:11] on the eastern flank of the Jara Mountain [27:10], and the Jara [Jara Creek [27:unlocated]] at the foot of the divide, over which crosses the trail from Santa Clara [14:71]. These unite soon to form the San Antonio 'river' [27:11], which meanders through the Valles de Santa Rosa [16:45] and San Antonio [16:6] for seven miles in a northwesterly direction, and enters a picturesque gorge bearing the same name, and then gradually curves around through groves until, at La Cueva [27: unlocated], it assumes an almost due southerly direction."[2]

See especially [16:44], [16:45], [16:131], [27:0], Valle de Toledo [27:unlocated], and *Tsimpije'i' piyo* [Large Features:8], [Large Features:2]. (1) San Juan *Popiyo* 'red river' (*po* 'water' 'river'; *pi* 'redness' 'red'; *'iyo* locative and adjective-forming postfix). This is the old Tewa name of the Chama River, doubtless formerly current at all the Tewa pueblos. It is given because of the red color of the water of the river. The water discharged by the Chama frequently makes the Rio Grande red for miles below the confluence. Bandelier learned that this red water in the Chama comes from Coyote Creek [1:20] (see the quotation below), but the water of the Chama is at all times reddish.

(2) *Tsamápo*, *Tsamá pakeye* (*Tsamá* < Span. Chama, see Span. (5), below; *po* 'water' 'river'; *keye* 'bank place' < *ke* 'edge' 'bank,' *ge* 'down at' 'over at'). This loan-name is current at all the Rio Grande Tewa pueblos.

[1] Bandelier, Final Report, pt. II, pp. 330-331. [2] Ibid, pp. 331-332.

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(3) Cochiti *Tʃítepótʃína* 'northwest river' (*tʃíte* 'north'; *pó* 'west'; *tʃína* 'river'). The Cochiti are fond of naming geographical features according to their direction from Cochiti [28:77].

(4) Eng. Chama River. (< Span.). = Tewa (2), Span. (5).

(5) Span. Rio Chama, Rio de Chama 'river of *Tsíma*', the name *Tsíma* having been applied by the Tewa to the pueblo ruin [5:7] and its vicinity. For a discussion of the origin of the name see [5:7]. = Tewa (2), Eng. (4). The upper Chama River above the confluence of [1:4] and Vado settlement [1:5] is called by the Tewa *Ihúmpo;* see [1:6].

"A picturesque gorge or cañon terminates above Abiquiu [3:36], and from it emerges the Chama River".[1]

The Chama usually carries its waters above the sand to the Rio Grande confluence. "South of the Rio Chama, the waters of not a single tributary of the Rio Grande reach the main artery throughout the whole year".[2]

The water of the Chama is always reddish. "The branches of which the Chama is formed are the Coyote [1:29] in the west, the Gallinas [1:24] north of west, and the Nutrias [1:14] north. It is said that the waters of the first are red, those of the Gallinas white, and those of the Nutrias limpid. According as one or the other of these tributaries rises, the waters of the Chama assume a different hue. The word 'Chama' is properly 'Tzama'".[3] The water of the Chama is always somewhat reddish and when the water of the Rio Grande is reddish it is said to be due to the discharge of the Chama. See *Posoge* [Large Features: 3]. Compare the San Juan name of the Chama River given above.

The region of the Chama River is sometimes spoken of as the Chama region or Abiquiu region. For the Tewa expression see [1: Introduction].

See [1:4], [1:6], [1:8], [1:11], [1:14], [1:15], [1:24], [1:29], [1:31], [5:7], [5:16], and *Posoge* [Large Features: 3].

[Large Features: 3]. (1) San Juan, Santa Clara, San Ildefonso *Posoge*, Nambé *Posoge* 'place of the great water' (*po* 'water' 'river'; *so* 'largeness' 'large' 'great'; *ge* 'down at' 'over at'). The Nambé form is irregular. Compare the names of similar meaning.

(2) Picuris "Paslápaindé".[4]

(3) Jemez *Hąnsąbákwa* 'place of the great water' (*hąnsą* 'large' 'great'; *bá* 'water'; *kwa* locative). Compare the forms of similar meaning.

(4) Cochiti *Tʃína* 'river'.

[1] Bandelier, Final Report, pt. II, p. 55, 1892.
[2] Ibid., pt. I, p. 17, 1890.
[3] Ibid., pt. II, p. 55.
[4] Spinden, Picuris MS. notes, 1910.

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(5) Zuñi "the 'Great Flowing Waters'",[1] evidently a translation of the Zuñi name. Compare the names of similar meaning. 103

(6) Hopi (Oraibi) *Pujo* 'river'—this is the only name for the Rio Grande familiar to the writer's informant.

(7) Jicarilla Apache "Kūtsōhīhī".[2] No etymology is given.

(8) Eng. Rio Grande. (<Span.). Compare the names of similar meaning.

(9) Span. Rio Grande del Norte, Rio Grande, Rio del Norte 'great river of the north' 'great river' 'river of the north'. Compare the names of similar meaning.

The Rio Grande never becomes dry as far north as the Tewa country. In summer the waters frequently sink into the sand a short distance above Bernalillo [29:96]. In July, 1908, the stream flowed only a short distance beyond Cochiti Pueblo [28:77]. At high water the Rio Grande is dangerous to ford in the Tewa country. 133

The chief tributaries of the Rio Grande in the Tewa country are Truchas Creek [9:9], the Chama River [Large Features:2], Santa Cruz Creek [15:18], Santa Clara Creek [14:24], Pojoaque Creek [19:3], Guajo Creek [16:53], "Buckman Arroyo" [20:25], Pajarito Canyon [17:30], Water Canyon [17:58], and Ancho Canyon [17:62]. The Chama River is said to run perennially to its confluence with Rio Grande. "South of the Rio Chama, the waters of not a single tributary of the Rio Grande reach the main artery throughout the whole year."[3] The Rio Grande is quite clear above the Chama confluence. The water of the Chama is reddish with mud and the water of the Rio Grande below the Chama confluence has a dirty reddish or brownish color. See under [Large Features:2]. [103]

Just above the Tewa country the Rio Grande passes through the Canyon [8:64], q. v. From this it emerges at [8:75], but the precipitous wall of Canoe Mesa [13:1] hugs the river on the west as far south as the Chama confluence.

From the vicinity of the Chama confluence in the north to that of San Ildefonso Pueblo [19:22] in the south the valley of the Rio Grande is comparatively broad, bordered on the east by low hills and on the west by low mesas. This section is frequently called by Americans the "Española Valley", from Española [14:16], its chief town. [103]

In this section lie the three Tewa pueblos situated by the river, namely, San Juan [11:San Juan Pueblo], Santa Clara [14:71], and [131]

San Ildefonso [19:22].

[1] Cushing in *The Millstone*, vol. IX (Sept., 1884), p. 132.
[2] Goddard, Jicarilla Apache Texts, p. 41, 1911.
[3] Bandelier, Final Report, pt. I, p. 17, 1890.

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133 San Ildefonso [19:22]. In the east lie the Santa Fe Mountains
103 (*T'ąmpijé'i' p'iy*ą [Large Features:7], in the west the Jemez chain (*Tą'mpijé'i' p'iy*ą [Large Features:8]), ranges parallel to the Rio Grande and 10 to 20 miles from it.

About 8 miles below San Ildefonso [11:22] at [19:125] the Rio Grande enters a second canyon, which extends, with exception of a short stretch in the vicinity of Buckman [20:19], as far south as Cochiti [28:77]. This is called by the Tewa merely *P'osi'i* 'water canyon' or *P'ooge'imp'osi'i* 'water canyon of the Rio Grande' (*p'o* 'water'; *si'i* 'canyon'; *P'ooge* 'Rio Grande' (see above); *'iy*ą locative and adjective-forming postfix); but the Americans have a specific name for it, namely, White Rock Canyon. See *P'osi'i* [Large Features:4], below.

171 So far as the writer has learned, the Tewa do not personify the
823 Rio Grande and other rivers as do the Jicarilla Apache, according
773 to Goddard.[1] The Tewa appear to have no myth of the origin of the Rio Grande, but say that it has run since the beginning of the world, as the result of rain.

[Large Features:4]. (1) *P'osi'i*, *P'ooge'imp'osi'i* 'water canyon of
103 the Rio Grande' (*p'o* 'water'; *si'i* 'canyon'; *P'ooge* 'Rio Grande'—see [Large Features:3], above; *'iy*ą locative and adjective-forming postfix). This is the only name which the Tewa have for this canyon of the Rio Grande. It is also one of the Tewa names of [8:34].

(2) Eng. White Rock Canyon. This name is said to have been applied only since the building of the Denver and Rio Grande Railroad. Persons very familiar with the region know of no white rock to which it refers. It can hardly refer to the white rock [28:94] from which Peña Blanca [28:92] is named, for that is 5 miles below the southern end of the canyon. Span. (4) appears to be a translation of Eng. (3). "White Rock Cañon."[2] "White-Rock Canyon."[3]

(3) Eng. Devil Canyon. The writer has heard an American apply this name to the canyon.

(4) Span. Cañon de la Peña Blanca, Cañon Blanco 'white rock canyon' 'white canyon.' (Probably < Eng.). = Eng. (2). "Cañon Blanco."[2]

(5) Span. "Cañon del Norte."[2] This means 'north canyon' and is a Span. name used by people living south of the canyon.

(6) Span. Caja, Caja del Rio Grande, Cajon, Cajon del Rio Grande Cañon, Cañon del Rio Grande, 'box' 'box of the Rio Grande Canyon' 'Canyon of the Rio Grande.' "Caja del Rio."[4]

[1] Jicarilla Apache Texts, 1911.
[2] Bandelier, Final Report, pt. II, p. 79, 1892.
[3] Hewett, Communautés, p. 20, 1908.
[4] Bandelier, op. cit., pp. 80, 149.

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"Almost opposite San Ildefonso [19:22] begins the deep and picturesque cleft through which the Rio Grande has forced its way. It is called 'Cañon Blanco,' 'Cañon del Norte,' or 'White Rock Cañon.' Towering masses [Buckman Mesa [20:5]] of lava, basalt, and trap form its eastern walls; while on the west those formations are capped, a short distance from the river, by soft pumice and tufa."[1] The eastern wall of the canyon ends in the vicinity of Buckman [20:19] with the discontinuation of Buckman Mesa [20:5], but is continued farther south by Chino Mesa [29:1]. The whole canyon is spoken of by Bandelier[2] as "the cañon that separates San Ildefonso [19:22] from Cochiti [28:77]". He also speaks of "the frowning walls of the Caja del Rio . . . with their shaggy crests of lava and basaltic rock" as viewed from the dell [28:22] looking east.

133 [103]

"Except at the little basin [20:22], the Rio Grande leaves no space for settlement between San Ildefonso [19:22] and Cochiti [28:77].[3] It flows swiftly through a continuous cañon, with scarcely room for a single horseman alongside the stream. The lower end of this cañon afforded the people of Cochiti a good place for communal fishing in former times. Large nets, made of yucca fibre, were dragged up stream by two parties of men, holding the ends on each bank. The shallowest portions of the river were selected, in order to allow a man to walk behind the net in the middle of the stream. In this manner portions of the river were almost despoiled of fish. The same improvidence prevailed as in hunting, and the useful animals were gradually killed off. After each fishing expedition, the product was divided among the clans pro rata, and a part set aside for the highest religious officers and for the communal stores."[4]

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See *Pumpe* [Large Features:3], [8:04], also [19:125], [20:5], [28:81], [29:1].

[Large Features: 5]. *Tewadnyye* 'Tewa country' (*Tewà* name of the tribe; *ndyɨ* 'earth' 'land'; *ge* 'down at' 'over at').

103

The Tewa consider their country the region between the Santa Fe (*T'qmpijè'i'* [Large Features:7]) and Jemez (*Thqmpijè'i' piyɨ* [Large Features:8]) Mountain Ranges, from the vicinity of San Juan Pueblo [11:San Juan Pueblo] in the north to that of San Ildefonso [19:22] and Tesuque [26:8] pueblos in the south. The Rio Grande Valley proper, that is, the narrow strip of cultivated land on each side of the river, is called *Tewàbege* 'Tewa dell' (*Tewà* name of the tribe; *be'e* 'small, low, roundish place'; *ge* 'down at' 'over at'). The entire low country of the Tewa, extending from mountain range to mountain range and including high hills and mesas, is called *Tewàbuge* 'Tewa valley' (*Tewà* name of the tribe; *bu'u* 'large, low, roundish place'; *ge* 'down at' 'over at'). The

[131]

[133]

[1] Bandelier, Final Report, pt. ii, p. 70, 1892.
[2] Ibid., p. 179.
[3] The vicinity of Buckman [20:19] should also be excepted.
[4] Bandelier, op. cit., p. 169.

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103 portion of the Tewa country at the foot of the mountain chains is known as *Tewàp'inauge* 'Tewa place beneath the mountains' (*Tewà* name of the tribe; *p'iy* 'mountain'; *nu'u* 'below'; *ge* 'down at' 'over at').

[423] According to the writer's informants the Tewa had in ancient times a strong feeling that the Tewa country was their land and property, and would have resented the attempt of any other tribe to make a settlement in it. The Tewa had in former times also many pueblos in the region south of the present Tewa country, known as *T'anuge*, q. v. [Large Features:6].

[Large Features:6]. (1) *T'anuge*, *T'anuge'akoy* 'live down country" 'live down country plain' (*t'a* 'to live'; *nuge* 'down below <*nu'u* 'below', *ge* 'down at' 'over at'; *'akoy* 'plain').

[133] This name refers to the great plain south of the Tewa country and east of the Rio Grande. Its Indian inhabitants were called *T'anuge'inlowà* 'live-down-country people' (*T'anuge*, see above;

[193] *'iy* locative and adjective-forming postfix; *lowà* 'person' 'people'), or for short *T'anulowa*. See Tano, page 576.

(2) Eng. Santa Fe Plain. This term seems applicable. Santa Fe city [29:5] is at the northern border of the plain and commands a view of the greater part of it; hence the name is applied. This plain has been called by Bandelier "the central plain of northern New Mexico". He also speaks[1] of the northern part of it as "the plateau of Santa Fé," while to the southern part he applies "the Galisteo [29:40] plain,"[2] and "the basin of Galisteo"[3] [29:40]. This is the broad arid plain extending from the region

[133] about Santa Fe [29:5] in the north to that about Galisteo [29:40] in the south. This plain was, roughly speaking, formerly the homeland of the southern Tiwa. See Tano, under NAMES OF TRIBES AND PEOPLES, page 576, and Galisteo Pueblo ruin [29:39].

[Large Features:7]. (1) *T'ampije'i'p'iy*, *t'ampije'p'iy* 'eastern mountains' (*t'ampije* 'east' <*t'oy* 'sun', *pije* 'toward'; *'i'* locative and adjective-forming postfix, 3 + plu.; *p'iy* 'mountain'). So called because the mountains are east of the Tewa country. Cf. *Ts'ampije'i' p'iy* [Large Features:8].

(2) Eng. Santa Fe Mountains, named from Santa Fe city [29:5]. (<Span.). =Span. (3). This name has been applied sometimes to the whole range, as we use it here; sometimes to the southern part of that range only, in the vicinity of Santa Fe city. "Santa Fé range."[4] "Santa Fe Range."[5]

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[1] Final Report, pt. II, p. 88, 1892.
[2] Ibid., p. 100.
[3] Ibid., pp. 26, 87, 88.
[4] Ibid., pp. 45–46, 65.
[5] Land of Sunshine, a Book of Resources of New Mexico, p. 23, 1907. Ore Deposits of New Mexico, p. 163, 1910.

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(3) Span. Sierra de Santa Fe, 'Santa Fe Mountains,' named from Santa Fe city [29:5]. =Eng. (2). This name is, like its Eng. equivalent, applied now to the whole range, now to the southern part of the same. "Sierra de Santa Fé."[1] 103

(4) Span. "Sierra Nevada."[2] This means 'snowy mountains.' Identified with the Santa Fe Range by Bandelier.[3]

These names refer to the range of mountains east of the Tewa country from Jicarita Peak [23:9] in the north to the vicinity of Santa Fe [29:5] in the south and west of the upper course of the Pecos River [23:02]. They do not properly apply to the Taos Range [8:24], nor to the Mora Range [23:04]. The peaks and other features of this range are given on [23]. 133

The Span. name Sangre de Cristo 'blood of Christ' is not correctly applied to these mountains. It is given on the standard maps as a range northwest of Trinidad, Colorado, separating the headwaters of the Arkansas and the Rio Grande in Colorado. [103]

Indians and Mexicans tell of a half-breed, called in Spanish Miguel el Indio, 'Michael the Indian,' "Indian Mike," who lives in the wild portions of these mountains, eating bear and deer meat and avoiding human company. He is said to talk very little Spanish, and no one seems to know what Indian language he speaks.

[Large Features: 8]. (1) *Tq̓mpijeʔi"p̓iy̓*, *Tq̓mpijep̓iy̓* 'western mountains' (*tq̓mpije* 'west' <*tqay̓* unexplained, *pije* 'toward'; *ʔi"* locative and adjective-forming postfix, 3 + plu.; *p̓iy̓* 'mountain'). So called because the mountains are west of the Tewa country. Cf. *T"qmpijeʔi"p̓iy̓* [Large Features: 7]. 103

(2) Eng. Jemez Mountains, named from Jemez Pueblo [27:35]. This name has perhaps long been applied loosely to the whole range, but the writer has not found such usage in print earlier than the writings of Hewett. Bandelier[4] uses "Sierra de Jemez" as a synonym for Jara Mountain [27:10], q. v. "A great complex of mountains loosely known as the Jemez."[5] "Jemez mountains."[6]

(3) Valles Mountains. (<Span.). =Span. (5). This is the name applied to the chain by Bandelier, who uses it just as Hewett uses "Jemez Mountains." "Valles Mountains."[7] "Valles chain."[8] "Range of the Valles."[9]

[1] Bandelier, Final Report, pt. II, p. 120, 1892.
[2] Castañeda (1540-42) quoted by Bandelier, Ibid.
[3] Ibid.
[4] Ibid., p. 72, note.
[5] Hewett, Antiquities, p. 9, 1906.
[6] Ibid., p. 14.
[7] Bandelier, op. cit., pp. 68, 72 (note).
[8] Ibid., pp. 32, 33.

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(4) Eng. Santa Clara Mountains. This name is suggested by a prominent English-speaking Indian of Santa Clara Pueblo [14:71], who thinks the name Jemez Mountains or Valles Mountains is not appropriate. Santa Clara Pueblo is the only Rio Grande Tewa pueblo lying on the west side of the Rio Grande, and the names Santa Clara Creek [14:24] and Santa Clara Peak [2:13] are well established.

(5) Span. Sierra de los Valles, 'mountains of the valleys,' referring to the meadow-valleys known as Los Valles; see *Pimpaygo* [Large Features:1]. This is the name always used by Mexicans and by Tewa when they speak Spanish. It is also the name used by Bandelier. = Eng. (3). "Sierra de los Valles."[1] "Sierra del Valle."[2]

These names refer to the entire range of mountains west of the Tewa country, which Bandelier[3] describes as "the mountains which divide the Rio Grande valley from the sources of the Rio Jemez [27:34]." Mountains or groups of mountains of this chain or range pass under many special names, most of which do not appear on any map, and cannot be definitely located.

"As I shall have occasion to refer frequently to the different sections of the Valles Mountains under their current Spanish names, I give here a list of them from north to south. The northern end of the range is formed by the Sierra de Abiquiu [2: unlocated], with the peak [Abiquiu Peak [2:10]] of the same name; then follows the Cerro Pelado [Santa Clara Peak [2:13]]; afterwards come the Sierra de Toledo [27: unlocated], Sierra de San Miguel [28:20], Sierra de la Bajada [27: unlocated], and, lastly, the Sierra de la Palisada [27: unlocated]. As seen from Santa Fé [29:5], they seem to constitute one long chain of contiguous heights. West of this range, at an elevation of at least 8,000 feet, extend the grassy basins of the 'Valles' [*Pimpaygo* [Large Features: 1]]; beyond it rises the high Sierra de la Jara [Jara Mountain [27:10]], sometimes called Sierra de Jemez, because the Jemez region lies on its western base."[4]

Other mountains of the range are: Capulin Mountain [1:28], Pedernal Mountain [2:9], *Kuuyʌpiyʌ* [14:25], *Pitʌpiyʌ* [14: 23], *K'ujabukuujè* [16:134], Cochiti Mountains [28:5], and the mountains with Jemez names shown on the eastern part of [27].

TRAILS

Po 'trail' 'road'. Wagon roads are sometimes called *tʌpo* 'wagon road' (*to* 'wagon'; *po* 'road') or *poso'jo* 'big road' (*po* 'road'; *so'jo* 'big'), in contradistinction to which trails are called *po'ɛ* (*ɛ* diminutive). *Kabajùpo* or *kuujipo* 'horse trail' (*kabajù*, *kuujì* 'horse'; *po* 'trail'). *Budupo* 'donkey trail' (*budu* 'donkey'; *po* 'trail').

[1] Bandelier, The Delight Makers, p. 1, 1890; Final Report, pt. II, p. 71, 1892.
[2] Ibid., p. 199.
[3] Ibid., pt. I, p. 14, note, 1890.
[4] Ibid., pt. II, p. 72, note, 1892.

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The region known to the Tewa is covered at present with a network of innumerable trails, most of which are made by stock. The introduction of the horse doubtless greatly modified the course and character of trails used in traveling. Satisfactory knowledge about the ancient trails is surprisingly difficult to get. The chief ancient trails leading west were doubtless those which passed up the Santa Clara and Guaje Creeks and over the western mountains into the Jemez country. Important trails must have run along both sides of the Rio Grande and Rio Chama. All information obtained about ancient trails is included in the present section. Old Indian informants say that the Tewa had no bridges across the Rio Grande and the Chama in ancient times; their trails led them to well-known fording places. These were the only streams which could not be forded anywhere. Ford is called merely *ʃopi'iwe* 'place where one goes through the water' (*ʃo* 'water'; *pi* 'to issue' 'to go through'; *'iwe* locative). As in the case of the trails, the fords are fully treated in the present section. Some of the smaller streams and ditches of the Tewa country were spanned by flat-hewn logs.

Trails were sometimes named after the places or peoples to which they led or after the peoples who used them: Thus, *P'eʃuʃo* 'Abiquiu trail' (*P'eʃu'u* 'Abiquiu'; *ʃo* 'trail'); *Wɨnsaðèʃo* 'Navaho trail' (*Wɨnsaðè* 'Navaho'; *ʃo* 'trail').

Place-names in Regions Mapped

[1] Tierra Amarilla sheet

The Tewa have no current term for the region shown on map 1.[1] Occasionally *'Aðèkjupije* 'up Abiquiu way' (*'Aðèkju* 'Abiquiu', see [3:36]; *pije* 'toward') is used to designate all the country about and beyond (north of) Abiquiu. Tierra Amarilla is applied to the sheet because Tierra Amarilla is the name of the county seat of Rio Arriba County, which has been used to denote this district. Bandelier[2] mentions "the cold and well-watered Tierra Amarilla in northern New Mexico" as "among the few typical timbered areas".

Only one pueblo ruin is shown on [1]. Probably many other ruins will be discovered later, however, in the southern part of this area. Inquiry has failed to reveal that the Tewa have any knowledge as to what people built these pueblos. The results secured by the writer are as negative as those of Bandelier, who writes:[3] "To what tribe or linguistic stock the numerous vestiges of pueblos along the Upper Rio Chama, north of Abiquiu and west of El Rito, must be attributed, is still unknown." See [2:7].

[1] See explanation regarding maps, on p. 97.
[2] Bandelier, Final Report, pt. I, p. 19, 1890.
[3] Ibid., pt. II, p. 53, 1892.

[pages 108-572 have not been processed.-Analyst]

THE VILLAGE BACKGROUND

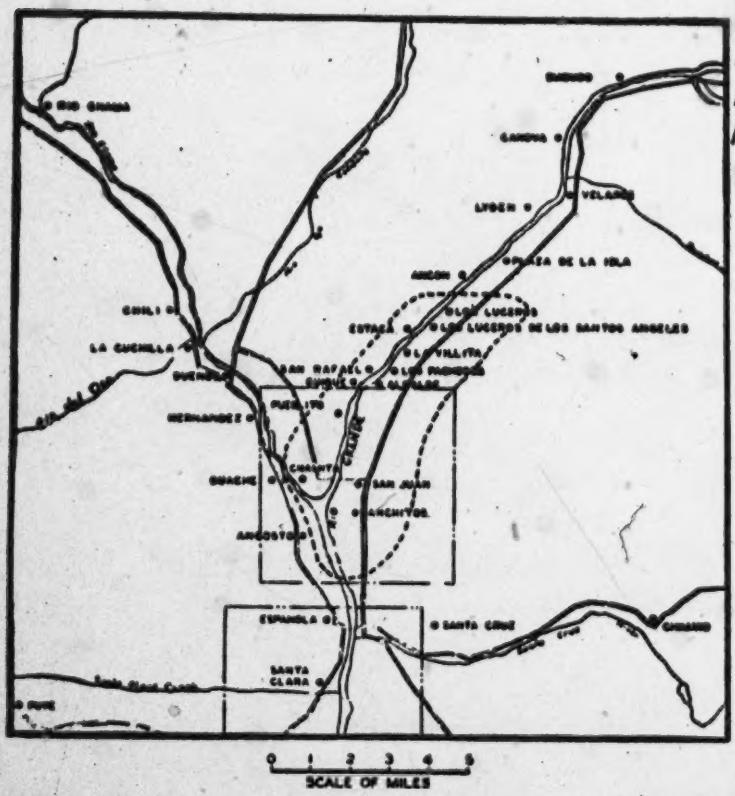
THE TEWA PUEBLO of San Ildefonso (or Powhoge, "where the water cuts down through") [1] lies twenty-two miles by road northwest of Santa Fe, New Mexico, near the east bank of the Rio Grande. It is a small pueblo numbering one hundred and twenty-eight souls. North of the pueblo grant lies the Black Mesa, haunt of the "Giant," the local bogey man; to the south stretches the canyon of the Rio Grande; to the west is the Jemez range, and to the east, beyond a number of Spanish-American villages and rancheras, is the ancient pueblo of Pojoaque. Between the pueblo and the Rio Grande and Pojoaque rivers are the village fields; here, among the mesas that form the foreground of the Jemez range, the few horses and cattle of the villagers graze. The rest of the pueblo grant is arid, covered with piñon and cedar; of its 19,305 acres, only 305 acres are in farms.[2] The altitude of San Ildefonso is high—more than 5,000 feet—the rainfall is slight, and the temperature hot in summer and cold in the winter months.

There is a tradition among the people that their ancestors came from the north—some say from Mesa Verde—and that, moving south, they came in time to occupy the villages of Potsuwi, Sankewi, and Otowi, among the high mountains of the Pajarito plateau.[3] Later, as the sources of water gradually failed, they were forced into the valley of the Rio Grande, where the Spaniards found them in the sixteenth century.

[1] John Peabody Harrington, *Ethnogeography of the Tewa Indians* (School of American Research, Papers, No. 40, 1918), p. 303.
[2] Division of Extension and Industry, *Annual Report*, 1933.
[3] Edgar Lee Hewett, *Antiquities of the Jemez Plateau* (Bureau of American Ethnology, Bulletin No. 28, 1906), pp. 20, 23–25; Harrington, *op. cit.*, p. 283.

SAN JUAN PUEBLO & THE STUDY AREA

—·—·—PUEBLO GRANTS -------STUDY AREA



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A brief examination of the written history of San Juan may prove of value as a background upon which to project our study of the population. 175 648

White contact was first made with these people when a small body of troops from Coronado's expedition entered the pueblo in 1541 in